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tions in which astronomers had been called upon to decide between the Ptolemaic judgment and its contradictory, and with real propriety of purpose had been compelled by all the evidence available to make the original judgment and reject its contradictory. According to Dr. MacIntosh's revised definition, such judgment would be *true*. Common sense says it is *not* true, which only goes to prove that common sense is soon or late the fatal foe of the philosopher who is wedded to the realism which common-sense dictates. Certainly the philosopher should always be loyal to the everyday human interests, especially the

religious interest, but he will best serve those interests by seeking, no matter how long the road nor how beset with difficulties, the liberation of the spirit, of which mere common sense is the deadliest foe. The failure of common sense to release the growing spirit is the very *raison d'être* of philosophy. The spiritual life of mankind has been undeniably quickened and enriched by the idealistic movement of the last century. Perhaps the only cure for idealism is a better idealism, the only cure for pragmatism is a further developed pragmatism. Realism, even "critical realism," has put its hand to the plow, but is looking back.

BOOK NOTICES

The Centennial History of the American Bible Society. Two vols. By Henry Otis Dwight. New York: Macmillan, 1916. Pp. 605. \$2.00.

The American Bible Society has certainly made its centennial an occasion of great publicity. Just how far its great expenditure of money is justified the future alone can show, but in the two volumes in which Mr. Dwight sets forth the history of the society we have a mass of material which is not of general interest. In them there is matter which is of importance for the general history of religion, but it would seem to be the sort of material that the society might very well have abbreviated.

Those, however, who wish to get a detailed knowledge of the work of the society will find the material admirably set forth. As an intimate account of such information as the Bible Society wishes to have generally known, the book is invaluable. The great service of the society justifies this worthy monument to its one hundred years of service.

Theism and Humanism. By A. J. Balfour. New York: Doran, 1915. Pp. 274. \$1.75.

These Gifford lectures of Mr. Balfour were given in 1914 and published in 1915. This fact is in itself a commentary upon British interest. There is probably no country in the world in which a man of the political significance of Mr. Balfour would be expected to publish a volume of serious academic interest in the midst of a great war.

In a certain way this volume is a complement of Mr. Balfour's *Foundations of Belief*. It covers the entire field of the theistic question, but from a point of view and by a method which are by no means hackneyed. After an introduction consisting of two lectures, the volume falls into two parts which deal respectively with the aesthetic and ethical intellectual values, and a third which forms the conclusion. For those who are accustomed to the pragmatic thought of so many American writers, Mr. Balfour's argument will seem a return to an older type of theological thinking. But its course is so cumulative and so generous in its treatment of allied subjects as to make a definite impression upon the reader. Particularly is this true in his treatment of aestheticism. Mr. Balfour argues that aesthetic enjoyment rests upon an implication of personal action, and that therefore the enjoyment of beauty in nature, like the enjoyment of a painting, involves an artist. He treats our beliefs about the world and those about God as interdependent. He urges that the criticism of common knowledge will drive us ultimately to theism, refusing thus to stop short with any agnostic position.

Mr. Balfour disclaims any intention to provide his reader with a philosophical system, but rather to give him a point of view. A system he holds can never become static, but must always be creative. Beliefs he holds must be provisional until full knowledge comes, but the fundamental elements of his beliefs ground themselves ultimately in a personal attitude toward the universe as something absolutely needed for a knowledge of the universe.

The volume is interestingly written, and while like all volumes of philosophy it is likely to invoke the criticism of professional philosophers, it is none the less solid meat for the man who sees in life something more than an everlasting succession of questions which breed only more questions.

Who's Who in America. Vol. IX, 1916-1917.

Edited by Albert N. Marquis. Chicago:

A. N. Marquis & Co., 1916. Pp. xxxi+3024. \$5.00.

The new edition of this invaluable book is bulkier than even its immediate predecessor. The editor's purpose is evidently to make the volume cover information regarding every man and woman who may worthily attract public attention. Particularly valuable as a study of actual human life is the preface with its organization of statistics. These show that the ministry still is an honorable profession, both in itself and in its descendants.

The Faith of the Cross. By Philip M. Rhineland. New York: Longmans, Green, & Co., 1916. xi+144 pages. \$1.20.

This book contains six lectures delivered on the Bishop Paddock foundation in the General Theological Seminary in New York. The author believes that modern Christianity is letting the cross slip back to an unimportant place in theological thinking. In these lectures he attempts to show why it should be central. His argument consists in a picturesque portrayal of the kind of religious experience which is implied in the Pauline doctrine of the crucifixion. He assumes that a reproduction of this authoritative conception is the only legitimate type of Christian thinking. The book presents vividly and powerfully an evangelical redemption-philosophy with the sacramental implications familiar to Anglicans. Its entire lack of sympathy with modernist questionings and its somewhat overwrought rhetorical fervor will alienate those who do not share the author's presuppositions; but these same qualities will commend it highly to those who view Christianity as he does.

The Gospel of Good Will as Revealed in Contemporary Scriptures. By William DeWitt Hyde. New York: Macmillan, 1916. Pp. xxiv+245. \$1.50.

President Hyde prints here eight sermons, preached from "texts" taken from *The Servant in the House*, *The Passing of the Third Floor Back*, *The Inside of the Cup*, *An American Citizen*, and other well-known modern books. From these he preaches the "Gospel of Good Will" with his usual freshness and force. This

message is to him a revelation from these sources and they themselves are scriptures. The use of the words "good will" to sum up human fraternal helpfulness is growing in favor; we are reminded of Dole's *The Coming People* by President Hyde's preaching. He puts his message with the passion of the prophets and the sanity of the trained thinker in philosophy and social science. He has the preacher especially in mind; and the book is most timely for them. It will stimulate the layman no less, however. The writer's power in epigram runs away with him occasionally. His graphic tendency gets him into such situations as this: "The Gospel of Good Will requires the Nation to bring reasonable military preparedness to the altar: but it bids the nation search earnestly in the thicket for the tangled ram of such conciliation as will save the sacrifice of its sons on the red altar of war" (p. 159). The appropriateness and clarity of this figure would have been challenged by reflection; and why the change in the capitalization of "Nation?" Incidentally the punctuation in this volume is the most curious that we have met in many a day. The staccato style, the use of colons and semicolons, and occasional involved sentences are characteristic. For example: "Harm done incidentally with reluctance as an unavoidable means to a greater desirable benefit on the whole is not only permissible but laudable" (p. 129). Such a sentence may be given in oral address without disaster; but it ought to receive the file before it is printed. But the volume is a contribution to the forces that are working for the coming of the reign of Good Will on earth.

The Three Religious Leaders of Oxford and Their Movements. By S. Parkes Cadman. New York: Macmillan, 1916. Pp. xvi+596. \$2.50.

Dr. Cadman is pastor of the Central Congregational Church in Brooklyn and also widely known as a lecturer. In this attractive volume he has gathered the results of his studies on Wycliffe, Wesley, and Newman and the movements of which they were the leaders. Each is a great character, and the religious movements which they inspired and led are among the most significant in English history. Dr. Cadman is a sympathetic and illuminating interpreter. He has read widely in the sources; his judgments are careful and rendered in a noble temper. Of the three studies that of Wesley is the most valuable. There is no better monograph than this to be had. The development of the Methodist movement is clearly set forth; the estimate of Wesley himself is made with fine discrimination; and the section holds the reader's interest with almost no breaks. The sketch of the moral conditions in England preceding the Wesleyan revival is done with graphic power. Occasionally we feel that a page is cluttered